THE PACIFIC

Pac Theo Sem
Reading Room
2223 Atherton St

VOL. LXVIII. SAN FRANCISCO AND BERKELEY, January 31, 1918. No. 5.

"THE WAR AFTER THE WAR."

The warlike hosts shall soon retire,
The rust shall lie on every sword,
And yet unceasing must be waged
The valiant battles of the Lord.

No peace must be till Righteousness
Is set upon the people's throne,
Till Justice reigns throughout the world,
And Freedom lives in every zone.

No longer must the laws of right
Be thwarted by the rule of greed;
The "Christian" nations of the earth
Must be OF Christ, IN Christ indeed.

The loyalty of flaunted flags
Must never more the world appall
With bloody strife; the patriot cry
Must echo, "Liberty for all!"

Above the kingdoms of the earth
Shall sway supreme Christ's loving rod,
And every soul of God's estate
Shall glory in the rule of God.

—Thomas Curtis Clark.

THE PACIFIC

Established 1851.

PUBLISHED IN THE INTERESTS OF CONGREGATIONALISM AND THE CHURCH KINGDOM.

$1.50 per year.

Published weekly at 45 Ecker St., San Francisco. Entered at post office in San Francisco as 2nd-class matter.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed)

W. W. Ferrier, - - - - - - - - Editor

2716 Hillegass Avenue, Berkeley.

WE NEED YOU—WASHINGTON AND IDAHO AND OREGON! AND YOU NEED CALIFORNIA!

California needs Washington and Idaho and Oregon and all the other Pacific slope states. And they need California. Each state in what is called "the Pacific Coast District" needs all the other states in that district.

There is an interdependence and mutuality of interests which will be discerned some day much more generally than at present.

Years ago this was more widely recognized than it has been latterly. But the day has arrived when this interdependence and mutuality of interests begin to stand out as aforetime. This with respect to everything relating to our future welfare.

If the United States had not acquired what is historically spoken of as "the Oregon Country," out of which have been carved the great commonwealths of Oregon, Washington and Idaho, the probabilities are that California would now be a part of the British Empire or that all the territory west of the Rocky Mountains would stand now as a separate Republic.

If what is called "the Louisiana Purchase" had been defeated, as many short-sighted persons attempted to do,—in which Purchase was included "the Oregon Country"—the Mississippi would in all probability mark today the western limit of the United States. We could not say as now we often say so joyously—

"The broad Pacific chafes our strand,
We hear the wide Atlantic roar."

There would be no United States of America as there now is, and it would not be possible for us to become the great world power, that mighty influence for good the world over which we now give promise of being.

These facts of history and their inevitable conclusions have been in mind of late as we have contemplated the future, not only of Congregationalism on the Pacific Coast, but the future also of the Church of Christ thereon, and in the lands across the Pacific. They have come this week with increased force, mainly because of the large amount of church news from Washington. Again, as frequently in the past, it has been made evident that The Pacific could with proper effort be made to serve the Pacific Northwest admirably, in a church news way; and all in all link together Congregationalism on the Pacific Slope in a forward movement for the upbuilding of the Church Kingdom.

Some years ago we heard that man of vision, that Christian statesman, the Rev. Dr. John Knox McLean, say, after one of his visits to Oregon and Washington, that if he were a young man looking about for a place of usefulness and influence he would fix on one of the cities on Puget Sound. As he considered their location on that great inland sea, linking them more advantageously than any other city on the Pacific Coast with the Orient, with undeveloped resources in the contiguous territory and in the near-by sea such as were to be found nowhere else, he foresaw a rapid and marvelous development—and all in all such opportunities for young men to attain in varied ways as were to be afforded in no other part of our national domain.

Dr. MeLean was one of the men of other years on the Pacific Coast—in California, in Oregon, in Washington—who believed not only in holding on to every link between the different parts of the Coast, but in forging others anew. He believed, as many others believed and as many believe today and as very many more will believe in the future, that California needs the Pacific Northwest and that the Pacific Northwest needs California.

It is inevitable—as the years go on the links which now bind the people of the Pacific Northwest to the East will be weakened, many will be broken, and the different parts of the Pacific Coast will be brought into an interdependence and mutuality of interest wholly unforeseen by the average man today. There are today questions and problems which relate to the people on the Coast as they do not to the people in any other part of the country. It is evident that others will be manifest soon. Let us therefore get together more and more, get acquainted and keep acquainted; and, so far as possible, co-operate in those things which mutually concern us.

Much might be said as to various interests; but the use of an illustration as it applies to our Pacific Coast Congregationalism and the Kingdom of God will have to suffice now.

At the Ecumenical Missionary Conference in New York City in 1900, former President Benjamin Harrison in the opening address remarked that the Bible does not draw illustrations wholly from the home or the field, but uses also the strenuous things of life—the race, the fight, the girded soldier, the assault. And then Mr. Harrison said as he contemplated the Church and the world: "There are many fields; there are diverse arms; the battle is in the bush, and the comrades that are seen are few. A view of the whole army is a good thing; the heart is strengthened by an enlarged comradeship. It gives promise that the flanks will be covered and a reserve organized. After days in the bush the sense of numbers is lost. It greatly strengthens the soldier and quickens his pace when he advances to battle if a glance to right or left reveals many pennons and a marshaled host, moving under one great leader, to execute a single battle plan. Once, in an advance of our army, the commander of a regiment could see no more than half of his own line, while the supports to his right were wholly hidden. To him it seemed as if his battalion was making an unsupported assault. The extended line, the reserve, were matters of faith. But one day the advancing army broke suddenly from the brush into a savannah—a long, narrow, natural meadow—and the army was revealed. From the center, far to the right and left, the distinctive corps, division, brigade and regimental colors appeared, and associated with each of these was the one flag that made the army one. A mighty spontaneous cheer burst from the whole line, and every soldier tightened his grip upon his rifle and quickened his step."

What General Harrison said that day when he used this illustration that the World's Conference of Missions should do for the Church, we are hoping it will be made possible in the near future for The Pacific to do year by year for Congregationalism on the Pacific Coast.

SEVENTEEN VETERANS TALK ABOUT "THE COMPENSATIONS OF AGE" IN THE SHADE OF POMONA COLLEGE.

The Editor Emeritus of the Christian Evangelist, published in St. Louis, has resided in Claremont, California, for several years, and has been sending back to that paper week by week an interesting and valuable page of comment on events of the day Last week he wrote:

"We have here in Claremont quite a number of elderly people, nearly all, if not all, of whom are college graduates. They have retired from active life and have made this goodly town a stopping place on their way to heaven. We have formed an 'Afternoon Cub' which meets once a month in the Claremont Inn, where we eat together and after dinner talk about some topic of interest. At our request the subject of 'The Compensations of Age' was the topic at our last meeting. The ages of these men run all the way from ninety odd down to young fellows like myself and even younger. There were seventeen present and each one of them made a talk, more or less short. It was interesting to note the difference in their points of view. It was as Dr. J. M. Campbell called it afterwards, 'a revealing hour.' "

The Editor Emeritus then goes on to say: "It is a question we are going to put to our readers who have passed, or are nearing, the three score and ten mark—'What grip have you got on life—the life that now is and that which is beyond the veil—to make you feel compensated for the loss of the things you had in your youth and in middle life?' It will help to reveal yourself to yourself to think seriously over this question."

The Dr. Campbell herein mentioned is **our** Dr. Campbell—that veteran Congregational writer, the author of several exceedingly helpful books, some of which have been the most inspiring the present writer has ever read. "The Indwelling Christ," published about a quarter of a century ago, and "The Presence" published in 1911, are books that will live on for many many years. But this editorial note in the Christian Evangelist, and the topic considered at that meeting, "The Compensations of Age" have suggested another fine book by Dr. Campbell with the title, "Grow Old Along With Me." A look into that book today, though we knew it without that, shows that Dr. Campbell must have made splendid contribution to the discussion that day. On one of the pages of his book he quotes Longfellow:

> "Age is opportunity no less
> Than youth itself, though in another dress;
> And as the evening sky fades away,
> The sky is filled with stars invisible by day."

In one of the articles we read. "The soberer, slower joys of age need not be shallower or poorer; but may be, and ought to be deeper and richer. What is left is better than what is taken away."

Victor Hugo is quoted thus: "The wise man does not grow old; he ripens."

And again: "Age clarifies the vision; it frees the soul from many illusions; it gives prophetic insight and foresight. . . The eternal and unchangeable love of God is life's supreme and final lesson. Those who come to learn it, generally learn it by rising though the human to the divine."

> "Grow old along with me!
> The best is yet to be,
> The last of life, for which the first was made;
> Our times are in His hand
> Who saith, 'A whole I planned;
> Youth shows but half; trust God:
> See all, nor be afraid!"

That's Browning in Rabbi Ben Ezra. But it's Dr. James M. Campbell also. We copy it from his book, not from Browning. Readers of The Pacific will find Dr. Campbell in his book a splendid man to grow old with. Many who read it will grow young along with him.

THE WORK A CALIFORNIA YOUNG WOMAN HAS BEEN DOING IN HONOLULU.

The Honolulu Friend for January has an article by Grace Channon, General Secretary Y. W. C. A., Honolulu, the opening paragraphs of which read:

"Some thirty-five years ago William Henry Chickering, teacher at Punahou, walked deep into the hearts of the people of Honolulu through his noble integrity, brilliant intellect and forceful personality. Even so his daughter, Miss Martha A. Chickering, during her six weeks' visit, won for herself a warm regard among people of all races in Honolulu.

"Miss Chickering is the Immigration Secretary of the Pacific Coast Field of the Young Woman's Christian Association and she came at the request of the local association of foreign speaking women in the city.

"A week before sailing came the request of the National War Council for the raising of four million dollars for work among women in the Y. W. C. A. caused by war conditions. Speaking before representative groups of men and women, Miss Chickering forcefully presented the need of forming this second line of defense, that of the welfare of our girlhood and womanhood at home and abroad, recognizing that though our armies win, should the physical and moral standard of womanhood be lowered, victory is lost."

The writer says further: "Miss Chickering as executive secretary managed the local campaign for $45,000; $20,000 of which was for war work and to which Honolulu so magnificently responded. Many a woman present at luncheon on the last day counted herself fortunate to share in the service which consecrated money and workers to the upbuilding and preserving of girlhood in this next year of world struggle."

Following the campaign Miss Chickering continued the study of international citizenship, believing that it is indeed a second line of defense to see that foreign-born girls come in touch with the best in American life. "No nation can be greater than its women" is an ancient truth, but it surely holds good in life of today. To quote Miss Chickering: "We ask ourselves why it is that 4,000,000 of our foreign-born population still speak no English and live apart from the best influences of our democracy. A leading worker among immigrants replies, 'It is because their homes re main foreign; and their homes remain foreign because their women are foreign ' To educate men and give them reasons for loyalty and finally for love of this country and to lead them to want to join the great society of citizens of the republic is both patriotic and urgent. But beleving that to advance the appeal of the nation as if aimed only at men is both un-American and dangerous, the Y. W. C. A. is establishing work among these women."

After talks with leading men and women of all races in Honolulu and after studying the housing, schools and social conditions, Miss Chickering recommended that the Honolulu Y. W. C. A. secure a trained immigration secretary for the coming year. This worker will strive to lessen the growing distance between the non-English speaking mother and the Hawaiian-born daughter; to help the mother to understand the unaccustomed freedom accorded young girls with which she is utterly unable to cope and whose danger neither recognize. Above all she will strive to place in the background the cheap surface of American life and to bring out its best and highest ideals.

PACIFIC COAST NOTES.

The Armenian Christian Endeavorers in California publish a paper in their native tongue.

Washington Congregationalism is well reported and represented in The Pacific this week. We hope the correspondents will keep right along in their good work.

President Blaisdell of Pomona College started last week to Japan and China as a National Council representative in accordance with action taken last October at Columbus. Mrs. Blaisdell accompanied him.

The Articles providing for the federation of Edgewater Congregational and Central Presbyterian Churches of Seattle (which will be found in The Pacific this week) had not been ratified when a copy was mailed to The Pacific, but the movement was so far along that their ratification seemed certain.

At the recent Congregational Mid-Winter Conference in St. Louis the conclusion was arrived at not to have a successor to Dr. Miles B. Fisher on the Pacific Coast, but to have the work directed by the several conferences. At this meeting in St. Louis, Secretary Kelsey was appointed leader in the Pacific District in a National Campaign soon to be entered on, involving a Lenten Season Evangelism, an Every-Member Canvass in all the churches on one Sunday in December, etc.

The California Outlook has suspended publication. It was established to forward the reform movement which resulted in the political revolution in California under Hiram Johnson. Such a publication, it is stated, is no longer needed. Inasmuch as Mr. Chester Rowell, of the Fresno Republican, has been the principal editorial writer for some time, the weekly edition of that paper will be sent to Outlook subscribers for unexpired subscriptions.

"For the first time, we believe, in the history of Idaho Congregationalism the denominational conference has appointed a Christian Endeavor committee on the official working force," says a writer in the Christian Endeavor World. "The chairman is Eugene Leonard of Pocatello. Furthermore, the president of the Idaho Union is Rev. J. E. Ingham, of Boise, who is also assistant superintendent for Idaho of the Congregational Home Missionary Society and Sunday School and Publishing Society. Mr. Ingham will be in touch with religious work in all parts of the state, and will be able to render effective service to the Christian Endeavor Union."

Dr. Van Horn of the First Congregational Church of Oakland announces on a church invitation card the following Sunday evening topics: (Feb. 3) "Hell Below 7th Street"; (Feb. 10) "Purgatory and the City Hall"; (Feb. 17) "Piedmont and Paradise—How Far Apart?" We would assure Dr. Van Horn's friends in Seattle that he has not become a sensational preacher—despite such topics as these and some others given in recent weeks in The Pacific. It is with Dr. Van Horn as Dr. Stauffer of First Church, San Francisco, said of himself at his installation—whatever his wanderings, all is centered on Jesus Christ, and he always manages to end up close to Him.

The Honolulu Friend for January reports that "the big event of December, a most thoroughly appreciated Christmas present, was the coming of its new minister," Rev. Albert Palmer, with wife and children. It is stated further: Large congregations at both morning and evening services have listened to Mr. Palmer's original and imaginative sermons." In welcoming the coming minister, says The Friend, "Central Union did not forget to speed the parting, and the last service at which Dr. J. H. Williams preached was made the occasion of a hearty demonstration of esteem and affection for the acting pastor, who gave his last sermon in that capacity on the evening of December 2, on the theme, 'The Call of Jesus.' "

The Rev. Ernest E. Youtz, who went a few months ago from Oakland to the chaplaincy of the Kamehameha Schools in Honolulu, writes concerning his work: "I have the none too easy task of getting acquainted with several hundred students, all with some Hawaiian blood in their veins, with Hawaiian twists to their names, and with Hawaiian dispositions. Besides some work in the class room each week with the senior class, I have a church service each Sunday morning, which is attended by all the students, and general charge of the daily chapel services. It is interesting work and different, which brings all the recreation that a change always does. Rightly done there ought to be a great influence going out from the work among the students. It is a great opportunity."

The pastor of one of the most influential of Congregational churches on the Pacific Coast, having a membership approximately of 350, wrote on the 21st of January: "I get much help from The Pacific. I wish expressly to thank you for last weeks' issue. It came to hand on Saturday and brought me tonic and timber towards my Sunday's sermon on "The Foursquare Life." Letters received indicate that for many months The Pacific has been of unusual interest and helpfulness to a large number of readers. At no other time during the last twenty years have so many pleasant and encouraging words been received as have come during the last three months. Just a few words, usually when renewing subscription; but they have helped to lighten burdens and to confirm the judgment long held to tenaciously that The Pacific ought to go on forever, a hope which Dean Charles R. Brown of the Yale School of Religion expressed in a recent letter.

IS NOT AND IS.

A Church is not a hospital, though it ministers to the spiritual sick and moral anemics.

A Church is not a gymnasium, primarily to develop ethical muscle.

A Church is not a cold storage plant, to keep a few saints from spoiling.

A Church is not an institution to outrival neighboring plants in appointments, members on the roll, choirs and blowing of whistles.

A Church is not a club, to give a little religious polish to its complacent members.

A Church IS an inspiration point to workers—to parents, teachers, business men, mechanics.

A Church exists to help people to LIVE! It must have a clear, straight, vital message. It must not live for itself, but must lose its life in service. It must place the "child in the midst," and serve the community. It must be friendly, democratic, hospitable, missionary, enthusiastic. Above all it must represent the spirit of the Master, who went about doing good.

The foregoing was on the calendar of Plymouth Church, Oakland, last Sunday, followed by the question, personal to each reader, "Will you help to realize this objective?"

A NOTED LONDON PREACHER TALKS OF A NEW AGE AND MAYHAP OF A NEW RELIGION.

The British Weekly reported the Rev. Dr. Meyer of London as saying in a recent sermon concerning Jerusalem and the Jews: "Russia and other countries are suffering today because of them. But God rules in the world and is building humanity just as he built the world according

to his great plan and purpose. . . Emperors, Kaisers, Tsars, there may be, but things of that kind shall fall and this great world war has its secret and spiritual center at Jerusalem. A new aeon is about to dawn, an aeon which began with the Emperor Nero will go out with the Emperor William. God is making a new earth, and it may be in the new age there will arise a new religion in which there will be less of church influences and more of the great principle of Christianity."

OAKLAND BUT LITTLE KNOWN BY SAN FRANCISCO.

Last week The Pacific contained an editorial with the caption "Is the East Really Ignorant of the West?" And now we have an article bearing as caption the declaration, "Oakland But Little Known by San Francisco."

Rather startling isn't it? Mayhap the article itself will make it evident that it isn't really startling.

The first paragraph will not show it; the second may; others surely will show it. And now to stop all curiosity at once we state that the article is from a copy of The Pacific printed in April, 1853. We quote it in full:

This beautiful and attractive spot, notwithstanding its contiguity to the city, is but little known to the people of San Francisco.

Oakland is the natural landing point of a salubrious and fertile valley, some forty miles in length by about six in breadth, flanked by the wild-oat hills, beyond which are other invitingly beautiful and rich vales.

It would be difficult to find a more attractive place for residences than Oakland. It is but a half-hour's ride on the "Kate Hayes" steamer, being the nearest point to San Francisco across the bay. The village is located in an extensive grove of evergreen oaks, which combine the beauties of the most favored ornamental trees with the antiquity and magnificence of the monarchs of the forest.

The village is improving with astonishing rapidity. It is estimated that from one to three hundred edifices will be built during the present year—a score are going up at this time.

A Church has been organized, trustees appointed and a congregation gathered—upwards of one hundred attending regular Divine service. The Rev. S. B. Bell, of the Presbyterian Church, has become their pastor, and has settled permanently, with his family, in the place. A temporary house of worship has already been erected, and a bell procured. A subscription is on foot for the purpose of erecting a church edifice, which has already been signed very liberally, and there is no doubt (Providence smiling on the enterprise), that the present summer will see the building completed, and filled with worshipers.

A commodious school house is being built in the midst of the evergreen groves that beautify the vale; and a young lady—a graduate of the Brooklyn Female Seminary—is already secured as the principal, and is ready to enter on her duties when the structure is finished, which will be in a few days. We know of no healthier or more charming spot for an institution of learning, or for the full, vigorous and symmetrical development of the human form by the sports and exercises of childhood. Parents would find this a desirable place in which to entrust their children where disease and inclemency of climate are alike unknown. We are satisfied that this will be selected as a place of residence above all other points in the vicinity of San Francisco.

An unwarranted prejudice has grown up in some minds against Contra Costa (Oakland), inasmuch as denizens of San Francisco, of the "baser sort," found it a convenient place in which to desecrate the Sabbath, which iniquity was wrongfully supposed to have been countenanced by the inhabitants; together with other wickedness occasioned by visitors from the city. These prejudices were somewhat strengthened by an illegal construction of the charter of the village. We doubt, however, if a more orderly place can be found in the whole state, or where there is a more manifest growing moral sentiment; or where the inhabitants are doing more for education and religious institutions.

"NARROW AND UNFRIENDLY ATTITUDE OF MANY NON-CATHOLICS TOWARDS THE CHURCH."

The caption is quoted. We found it in The Monitor, our Catholic contemporary, over an article quoted there from another Catholic publication, "Our Sunday Visitor." It is well for Protestants to know what Catholics are thinking and saying and doing. If the Protestants are in error, doing or saying what they ought not to say or do it may lead them to mend their ways. If not, it is best that they should know nevertheless. Accordingly we quote the article The Monitor quoted from "Our Sunday Visitor," placing over it the words which form our caption:

"With due allowance for the proverbial fair-mindedness of the American people, and for the friendliness of Protestant individuals in every community, the fact cannot be ignored that the attitude of non-Catholics generally towards the Catholic Church is not friendly. Anyone, to whose lot it falls to scan the columns of the denominational weeklies, the Masonic magazines, etc., must hold to this conviction, no matter how much he should prefer to believe otherwise. No one needs to be a critical observer, either, to note the same unfriendliness in the comments of some editors of our big dailies, and of our secular magazines. If these men occasionally say a word in praise of the Church or of her work, it is usually done to reconcile the Catholic to the frequent criticisms which appear in the same columns.

"This predisposition of the American people to non-Catholicism is quite general, though the great majority could hardly tell why. Our 'broadminded' men become quite narrow when there is question of their son or daughter becoming a Catholic or when the name of a Catholic is considered for appointment on the school board, or when they go to the polls and cast their ballot in secret. These men do not want any anti-Catholic agitation to be carred on in the town, and they often hold the priest as well as Catholics of their acquaintance in high esteem; but Catholics generally are narrow from their view-point—are good people but to be pitied.

"Now, we declare that this situation is largely due to Catholic inertness. Our own literature should be brought to the homes of our Protestant people, and particularly to the homes of those who influence public opinion.

"Germany, England, France, the United States, and other nations engaged in the world war, keep the printing press working overtime in an effort to defend the justice of their respective motives and acts. If the Rockefeller foundation be attacked, if the sugar trust or the U. S. Steel Corporation be censured, these organizations are quick to send out to the newspaper offices of the country, and to all prominent citizens, a statement of their case in pamphlet form.

"The Catholic Church, more unjustly criticized than any other influence, is not defended for the benefit of her many calumniators; she leaves the non-Catholic believe as he will with reference to her teaching, practice, principles, etc. Every effort of the Holy Father in the interest of peace has been misinterpreted; the motives behind his peace note have been wickedly misconstrued, and not one of his chil-

dren has arisen to defend him before the non-Catholic world."

In the same number of The Monitor in which was found the foregoing we found also a short article with the following caption: "Minister's Manly Protest to A. P. A. Paper." The article read as follows:

"The Rev. Dr. Blagden, a Protestant minister of Boston, Mass.; writes the following to an A. P. A. paper: 'Please do not send me any more anti-Catholic papers; for I abominate all such unChristian publications, and I do not wish or intend to become 'particeps criminis' in the reception of them or in having anything watsoever to do with them. . . . . The Catholic Church, as I have often written before, is the ancient spiritual mother of us all; and she is, nevertheless, the Church of God and the Bride of Christ. Mark my words and take timely warning that all who fight against the Catholic Church are now and will be found fighting against God. And who dare do this and expect God's blessing and prosperity."

WHAT DO YOU THINK ABOUT IT?

The Christian Evangelist, of St. Louis, representative of the Disciples' Church, endorses heartily the following from the Watchman-Examiner, a Baptist paper:

"This everlasting twaddle about multitudes of men being Christians without knowing it, and about whole communities becoming Christian apart from the ministries of the church is the devil's supreme effort to hoodwink our generation. As an old Quaker once said: "If a man can get religion and not know it, he can lose it and not miss it.' It is high time for a new emphasis upon the Scripture conditions of salvation—faith in the Lord Jesus Christ and a confession of him before men. And our Lord himself could think of no better way to confess him than in the beautiful ordinance of baptism, the ordinance that vividly portrays the end of the old life and the beginning of the new. Why not let Jesus have his own way with those who accept him as Savior?"

And now, gentle reader of The Pacific, or ungentle—if this latter there should chance to be—what do you think about it? Let us have a volunteer symposium. There are two sides to every question—though often one side is not much of a side. Which is the side here? or, Does the truth lie between?

"PRAY FOR THEM WHICH DESPITEFULLY USE YOU."

The Monitor, the official organ of the Catholic Archdiocese of San Francisco, had this item last week:

"The prayers of hate of the Reverends (The Pacific omits the names) and others may be contrasted with the following Christian prayer for enemies by the scholarly Anglican, Bishop Gore of Oxford, England:

'Give Thy blessing, O Father, to the people of that great and fair land, with whose rulers we are at war. Strengthen the hands of the wise and just, who follow charity and look for justice and freedom, among them as among us. Drive away the evil passions of hatred, suspicion and the fever of war, among them as among us. Relieve and comfort the anxious, the bereaved, the sick and tormented, and all the pale host of sufferers, among them as among us. Reward the patience, industry, loving kindness and simplicity of all the common people and the men of good heart, among them as among us. Forgive the cruelty, the ambition, the foolish pride, the tireless schemes, of which the world's rulers have been guilty. Teach us everywhere to repent and to amend. Help us so to use our present afflictions, which come from us and not from Thee, that we may build on the ruins of our evil past, a firm and lasting peace. Grant that, united in a good understanding with these who are now become our enemies, though they are our brethren in Christ, they and we may establish a new order, wherein the nations may live together in trust and fellowship, in the emulation of great achievements and the rivalry of good deeds, truthful, honest and just in our dealing one with another, and following in all things the standard of the Son of Man, whom we have denied, and put to shame, and crucified afresh upon the Calvary of our battle-ground. Amen.' "

GOOD PEOPLE PLUS A GOOD PROGRAM.

Arthur B. Patten.

In closing his comments on the Sunday School lesson, in one of our religious papers last week, the writer declared: "We cannot simply bless and help masses of men. . . . It was (Jesus') program to meet great social needs by helping men and women one at a time. This is not dramatic or immediately satisfactory. It would be easier to bring the world to a better order by act of congress and with blare of trumpets."

This to me is not a fair appraisal of the mind of the Master. It leaves unbalanced the real equation of individual impact and of social emphasis. Its vision is not comprehensive. To be sure "we cannot simply bless and help masses of men." But we can indirectly, and complexly, and powerfully help and bless them by changing the ideals and institutions under which they live. One of our sons was "on the Border" at one of the big camps. He is now a lieutenant at Camp Lewis. And he has found in these two camps all the difference between heaven and hell. But it is not simply a difference of personnel. It is most profoundly a difference of program. Even good personnel and good individual influence, without good management and constructive socializing conditions, would not work the change. "Meeting social needs by helping men one at a time" will not largely or vitally socialize a camp, a city, or a nation—unless it be matched with organic reconstruction of the whole outward tone and temper of the institution. Even good men will never greatly remedy a sorry social situation without a great application of organizing initiative to conditions. That is what was done at Camp Lewis, and it has been tremendously transforming upon character. A new social system has been initiated.

Salvation (which is vastly more than rescue) depends as much upon salutary adjustments of society, as it does upon specific appeal of individuals to individuals. And as far as I am personally concerned, I have never been so deeply stirred by one man talking to me in a corner, as I have been by the collective impact of speaker and audience—and **atmosphere**—in a stirring public meeting.

Our missionaries have rescued not a few of souls from the wreckage of heathendom; but they are only a small minor fraction. The big work of the missionaries has been the leavening of the nations with the Christian ideals. This leavening of ideals and of institutions—and of legislation, too, when it comes—is a most powerful gospel triumph. In our own country, the social temperance evangelism of the Anti-Saloon League has been far more potent than the work of individual rescue of drink victims.

Let us not minimize the leavening power of institutions, while we magnify the lifting power of individual appeal to individuals. Let us rather magnify the work of both with equal devotion. We may surely well pray God to give us super-democrats who can put across a constructive program of social betterment, while we also ask Him to send us evangelists who can "win one more." Then our ideal will be a Christian world as well as a world full of Christians.

We need what Harry Ward calls "Social Evangelism."

For conquering Christianity must give us social reorganization, fostered by ideal laws, and inspired by the passion of democracy—all in loyalty to our Elder Brother and in love to the Father.

WHEN OREGON INCLUDED THE PUGET SOUND COUNTRY.

The Territory of Oregon, created in 1848, included all United States territory west of the summit of the Rocky Mountains and north of the forty-second parallel. In 1853 Washington Territory was organized, and this took from Oregon all of its domain north of the Columbia River.

We reprint this week in The Pacific an article which was printed therein in April, 1853, under the caption of "Oregon Correspondence." The letter was as follows:

Victoria, Vancouver's Island, April 3d, 1853.

Mr. Editor:

In Northern Oregon, generally, there is a great dearth of moral, religious and educational institutions. The tones of of the church-going bell; those of the living preacher, and the instructions of the village disciplinarian are alike almost unknown within its borders, more especially on the lands lying around the Sound waters. Its citizens include persons who were members of churches in the towns whence they emigrated, who are daily mourning their deprivations, and waiting with much hope and anxiety for the establishment of schools and churches among them. They feel what every good citizen knows, that no community is complete, or can long remain quiet and orderly, unless it has a sanctuary reared among its habitations; until religion has its visible point of concentration, whence which characterizes, so especially, the citizens of our counteract, in some measure, the unhallowed thirst for gain which characterizes, sa especially, the citizens of our country. Would it not be well that the Home Missionary Society had some knowledge of the extensive field here waiting their occupancy, ere the emissaries of a foreign church step in with its counteracting tendencies? The people would most gladly welcome any of the Society's messengers. Doubtless its active agency and material aid would be needed for a short time only; for, although the present number of inhabitants here is much limited, they have expectations that there will be large additions made thereto during the present year by immigration; and the resources of the inhabitants are most ample to continue permanently such educational and religious institutions as may be organized among them. The latter being once secured, the former come in as a natural contingency.

The Church of Rome has had its missions in this region, the Sound Indians having been the objects of its care, for whose worship, chapels were constructed near their winter camping grounds. With one exception, these have fallen to decay, and their sites are now designated and consecrated by large crosses yet standing where their devotees once bowed. Near to Olympia a mission still exists, and has for its use a very pretty chapel recently erected in that village, whose attending worshippers are from the number of immigrants more than from the natives.

There is no evidence that the missionaries of the Romish Church have been successful in proselyting any of the natives lastingly to its faith. One is sometimes seen who will imperfectly make the sign of the cross on his person, but none are found who attach any value to the Sabbath, or who have any knowledge of the Divine Being whose return from the tomb it commemorates. The Bible is to the Indian a sealed book. He has little thought for the future—even for that which is immediate. He has, however, the custom—common to his race—of making some provision, as he believes, for the future occupation and comfort of those who have deceased, by depositing near their bodies those articles deemed most necessay for their use in another state of existence; such as the canoe, blankets and camp utensils left by the deceased; and yet they evince so little faith in this so common superstition that these articles are rendered useless by partial destruction, perhaps a precautionary measure to prevent theft; the same motive—it is charity to say—retains the rifle of the deceased among the living. The bodies of the dead are placed within small plank enclosures above ground, sometimes of several feet elevation.

The Indians would be always accessible to a discreet, kind-hearted missionary, who would—in the exhibition of the lovely traits of his Divine Master—at once win their respect and reverence. He would for a time have some difficulty in presenting to them the truths of the gospel; would probably teach them more by example than by any inculcation of abstruse doctrines. They readily catch the intonations of one's voice, and will correctly repeat—failing a few sounds—what is said in their hearing, though unconscious of the meaning. Their colloquial language, which is exceedingly limited and without rules, is a singular admixture and combination of dentals and gutturals, taken from the words of those persons who have passed most freely among them, and from the language of their northern neighbors; partaking more largely of the Russian and Canadian French than of any others. As no one would presume to put the Scriptures into such a confused jargon, they must be instructed in English or some other modern language, before they can make a personal use of them.

Yours, etc., E. S. C.

OUR PREACHER.

By Benny Bill Billings.

Say, you never saw our preacher yet—
I know you never did—
'Cause if you had, I wanta bet
You'd give your tongue the lid.
You wouldn't say that preachers all is sticks,
And what they give to you
With business, fun and play to mix
Won't even sorter do.

Our preacher he's just the humanest man,
Clean down to the core.
He can do the things that fellows can,
And show us all some more.
He can run as fast as Skeeter Dock,
Beat Jim a-playin' ball,
And he can outswim Fatty Block
That's champion of us all.

Some folks may not fancy him,
But, say, us fellows do.
And if you start to downin' him,
You got us to tackle, too.
When we been playin' on Sat-day,
Raisin' a lot of fuss,
Then on Sunday he's preachin' away,
Seems like it's right to us.

He says religion helps him play
As well as do his work.
I guess it does—there ain't a day
I ever saw him shirk.
And say, I'm tryin' to be his kind,
And be as good as I can.
'Cause religion makes him mighty fine,
And such a human man.

Los Angeles, Cal.

NOTED ECONOMIST AND STATISTICIAN STATES WHAT HE THINKS WILL BE THE CORPORATION OF THE NEAR FUTURE.

In a recent address in New York City Roger W. Babson, the noted economist, urged preparedness for a world-wide industrial conflict to follow the war, saying in part:

"Statistics show that the dollar today is worth only two-thirds of what it was a few years ago and is becoming worth less every minute. The retailers lay it onto the manufacturers and the manufacturers lay it onto the retailers; the capitalists blame it onto labor and the labor interests blame it onto the capitalist. For if wages go up prices must go up, and if prices go up then wages must go up. The fact is we are chasing one another around in a circle.

"The way to lower the cost of living and make life worth living for all people is to bring about real co-operation between these different interests. All must pull together to increase production and eliminate waste. The nation which profits most from the great European war will be the nation to first bring about this spirit of co-operation between the different interests involved in production and distribution.

"The future corporation will have only three directors. One of these will be elected by the investors who put up the capital. This means that instead of the present stockholders electing all the directors they will elect only one. This one, however, will really represent them, give all his time to the work and be adequately paid by them for his services.

"One director will be elected and supported by the manual workers. This man will be responsible for the labor problems of the plant. One director will be elected and paid by the management of the plant, representing the executive, selling and other managerial departments.

"In cases where the same person now represents both the capital invested and the management there must be a distinction made. These three men will elect the President, who shall be elected strictly on his merits. He will hold the position as an executive or Judge. His job will be to get results irrespective of the individual interest of any one of the three directors."

PUGET SOUND HAS FACILITIES FOR MORE WAR WORK.

Charles Philip Norton, of the Seattle Chamber of Commerce, wired the New York Times last week that one way to relieve the industrial crisis in this country would be to make more use of the facilities of the Puget Sound country.

The Times quotes him as saying:

"Seattle is the one industrial centre with unlimited coal and hydro-electric power, transportation facilities and no labor interruption and the Government has not utilized it for war work. Twelve hundred factories are ready to engage in war industries, but only a small percentage is so far used. All conditions are ideal for maximum efficiency. People are clamoring for the opportunity to prevent further disaster by serving the nation on a gigantic scale during the industrial paralysis in the East.

"Facilities are ideal for branches of Eastern factories. Six square miles are now occupied, but 150 square miles adjacent are available. Twenty-eight thousand men are engaged in war industries when the number should be more than 100,000. Two hundred and sixty thousand tons of raw materials from the Orient passed through in January to the East.

"A flood of telegraphic appeals is going to the Government heads to induce them to make use of the only great industrial centre so far little utilized, and permit Puget Sound to serve the nation. For example, we are supplying all the spruce, but building only fifty airplanes, when we should be making 5,000 this year. We are building 1,000,000 tons of new ships when we should be building 3,000,000. The output of army and navy supplies should be multiplied. There is no time to lose, as the war cannot wait. The Government must make use of this industrial centre to prevent a national calamity."

A LETTER FROM A NEGRO WOMAN.

Editor The Pacific:

Dear Sir: I have been reading The Pacific for a long time and I think it an excellent paper. I have no fault to find with it except this one thing, and I am sure this is an oversight of yours and not intended for the insult it really is. The name of a race our grammar says is a proper name and should be spelled with a capital letter. I do not object to the name, it makes no difference what you call us as we see it, but **Whatever** you call these people in the United States who have more or less of the blood of the black African in their veins, it seems to me should be a **proper name** and spelled with a capital letter. Call us Negro; that suits us, but if that is our name treat it like the other names of our language. In your paper, like in most papers that American white editors print Negro appears with a small n. Do you think it is our name or not? It seems to me the only one we have. Colored will hardly do, only in a general way. Please print Negro with a capital letter. I hope this is not asking too much. I am sure if you knew how the small n insults these Negroes you would do so.

We can read the language and know some little of its grammar, and we feel that when others who also know the grammar deliberately refuse to use the proper form with but one name in the whole language, it is done to insult. We feel like Bishop McIntyre puts it:

Dago and Sheeny and Chink,
Greaser and Nigger and Jap.
And small n for Negro
And large N for Nigger
Was invented by the Devil, etc.

I hope you understand. I do not think that in the past you have really intended to insult. But from the time you read this letter you will **know** and you may, if you wish, notice that Negro editors use the capital letter.

Yours for God and Home and Every Land,
ARTEMISSA HALL-PATTS,
A Negro woman.

Stockton, Cal., Dec. 29, 1917.

Editorial Note.—Hereafter, while the present editor remains in charge, The Pacific will print the word Negro with a capital N. We did so print it for a time. There is reason, however, for not so doing. The word Negro is not a national appellation. It does not come in the same classification as Ethiopian, African, Japanese, Chinese, Englishman, German, or American.

But, after reading this letter from this Negro woman, we could not do otherwise than use the capital letter.

A NEGRO DOCTOR ON THE PULLMAN.

A writer in the New York Christian Advocate gives the following incident, which is full of promise:

A Negro physician boarded a Pullman car in a certain city near the Mason-Dixon line en route to his home in a Southern State.

On entering the car he was the object of conversation and ridicule by a few Anglo-Saxons from John C. Calhoun's

State, who were not accustomed to riding with the Negro. Much was said by the South Carolinians about the Negro for his benefit, but the Negro was of the sort of grin and bear, trusting that the Lord would take him through, as so often colored men must do under similar circumstances. The limited sped along at a fifty-mile-an-hour gait, when all at once, a hundred miles down the line, one of the South Carolinians was taken seriously ill with acute indigestion, and the conversation and ridicule of the Negro ceased and turned to inquiry if a physician was aboard the train When every white passenger aboard had been questioned the South Carolinian reached the Negro and blurted out, "Are you a preacher or a doctor?" The Negro answered politely, but assuringly, "I am a physician and surgeon." "Well," said the South Carolinian, "help this man."

The Negro physician said: "Gentlemen, your conversation when I first came into the car put me in a very embarrassing position. I have been anxious to serve your friend, but afraid to offer my services It will please me to do all I can." The Negro physician proceeded to relieve the sufferer, see that he was taken to his berth and ministered to during the night. "No charge," was the reply when money was offered, the physician remarking that in this case he was the Samaritan. The next morning the patient was in good condition, barring weakness, the party happy and the relieved one thankful.

The Negro physician, having been up during the night, slept rather late the next morning, but the party, even speeding through North Carolina, wanted the Negro physician to breakfast with them in the dining car on the first call. The South Carolinian went to his berth, got the doctor up and took him into the diner and ate with him. The doctor ate a "square meal forty miles lang," so he says, and never had a better time in all his life. Thus essentials to progress possessed and demonstrated and waiting one's opportunity wins non-essentials. Man's extremity is God's opportunity.

In the case of this Negro, he would not even have passed for a dressed-up Negro, but a "darky" with those Carolinians if he had not the essentials. And this writer believes that God in His good time is going to furnish the opportunity.

THE NEW BENEVOLENCE MANUAL FOR CONGREGATIONAL CHURCHES.

The new Benevolence Manual for Congregational Churches is being sent out to every pastor. Extra copies may be secured through any of the national or state offices for 10 cents. It should be in constant use by every pastor, as much a part of the equipment of his study as the Year Book. It is not a pamphlet to be read and laid aside, but hung like the almanac where it can be referred to for an answer to every question concerning missionary education, missionary giving, missionary organizations, the Every Member Canvass, the literature available and the help furnished by national, district and state offices in planning or stimulating the missionary program of the church. Every pastor who has not received a copy should write at once to Rev. W. W. Scudder, 14 Beacon St., Boston, Mass.

SUGGESTIONS TO TEACHERS AND PARENTS.

I have just received from the Zoological Society, 185th street and Southern Boulevard, New York City, a book called "Wild Animal Stamp Primer," prepared by Dr. William T. Hornaday, Director of the "Zoo." It cost 85c plus postage 6c.

It strikes me as a great book for boys and girls from 6 to 12 years of age. There are 50 color reproductions of animals from actual photographs; also a well told story introducing each animal. After each story, the child is supposed to paste in the picture.

Just a suggestion, "for the good of the order."

SYDNEY STRONG.

THE "FIRST ONE HUNDRED THOUSAND."

Everybody will be interested to know just what the War Work Council of the Y. M. C. A. has done with the first one hundred thousand New Testaments received from the American Bible Society. They have been distributed as follows:

San Francisco, Calif.	6,716
Camp Dix, Wrightstown, N. J.	5,773
Camp Upton, Yaphank, L. I.	2,498
Camp Lee, Petersburg, Va.	15,274
Chicago, Ill.	8,250
Camp Meade, Admiral, Md.	5,000
Fort Oglethorpe, Lytle, Ga.	8,000
Port Jefferson, L. I.	2,000
Camp McClellan, Anniston, Ala.	2,800
Great Lakes Naval Training Station, Illinois	1,557
Eastern Department Headquarters	4,000
London	1,820
San Antonio, Tex.	5,235
Mt. Clemens, Mich.	150
Camp Kearny, California	2,875
Camp Sherman, Ohio	10,000
Camp Mills, empstead, L. I.	3,500
Camp Taylor, Kentucky	5,891
Fort Slocum, N. Y.	1,000
Plattsburg, N. Y.	2,800
Camp Gordon, Georgia	2,000
Fortress Monroe, Va.	1,500
Boston, Mass.	1,000
Atlanta, Ga.	361
	100,000

It will be seen that the distribution has reached from the Atlantic to the Pacific, and from the Great Lakes not quite to Florida, but as far south as Georgia. Camp Lee, of Petersburg, Va., came in for the largest amount; Camp Sherman, of Ohio, next—and so on. Not chance, but design rules the discrimination and will do so as the months go on.

One hundred and fifty thousand per month will be provided the War Council. This is besides what is being done for the Auxiliary Societies and Army and Navy Chaplains.

Lord God, we lift to Thee
A world hurt sore,
Look down, and let it be
Wounded no more!

Lord God, we lift to Thee
A world in pain,
Look down, and let it be
Made whole again!

To him who walks in the spirit all outward things are spiritual helps, and the spirit of God makes itself felt not only from within us, but also by things that border our paths, that meet us in our walks, that are with us in our homes, through words spoken by friends and through the ongoing of time as it enlightens and changes us.—Mountford.

W. B. M. P.

Mrs. Barbour led the devotions on Wednesday morning at the regular prayer meeting. She spoke of the fine words of Mrs. Daniels, president of the W. B. M. in the January number of "Life and Light," which outlines the new plans for 1918. More emphasis is to be laid on prayer by means of such a book as Fosdick's "Meaning of Prayer." In this book the Board of the Pacific has been interested for more than a year, it having been first introduced into the devotions of the regular Board meeting by our dear Miss Richards.

After speaking of the value of the individual life, Mrs. Barbour read the preface and first chapter of Fosdick's "Challenge of the Present Crisis," in which he speaks of the book as a message, not an essay, conveying his personal thought about the war. He feels it necessary that each should find the meaning of this conflict to his own personal attitude and faith.

"Christianity a failure? Then we could speak of the failure of international law and of education, which should have taught the futility of war."

It seems wise to those attending these meetings, to interrupt the regular reading for a space, and study this timely topic for a few weeks.

* * * *

Notes And Personals.

Sherwood Eddy of the International Y M. C. A. Board has recently visited the Pacific Coast, spending three days in Southern California, three days in San Francisco and going on to the North where he sailed from Vancouver, B. C., January 17th, 1918 on the "Empress of Russia." He has been speaking to Y. M. C. A. audiences and various groups of business men of the work in France, and goes on to China to carry out the Continuation meetings of the Y. M. C. A. there. Mrs. Eddy accompanies her husband and after leaving China they will cross Siberia into Russia on their way back to France. Mrs. Eddy is an Englishwoman and Mrs. Evans met her in 1897 in India, where the Eddys were working, while she was on her way to China.

Secretary Henry H. Kelsey remained over at Ogden on his way home from the Conference at St. Louis, to preach in the First Church.

Mrs. John K. Browne, Thank-offering Secretary for the Northern California Branch expects to leave Saturday for Los Angeles to be with Dr. Browne during his stay there of some six weeks. The Abbotsford Inn will be their stopping place.

A delightful evening was spent at the home of the R. S. Emrichs of Berkeley by Dr. and Mrs. Floyd O. Smith, formerly of Diarbekir, Turkey. Mr. William Anderson, Treasurer of Roberts College, Constantinople, Mrs. Anderson, the Fred Goodsells and the family of Secretary Henry H. Kelsey. Dr. Smith with his family sailed on the twenty-third of January for Davao, P. I., where he will continue in his work as physician under the American Board until condition make possible a return to Turkey.

* * * * *

CHINA'S GREAT FLOOD.

Excerpts from Letters from North China.

It seems as if I could not bring myself to write about the terrible floods, forced to believe that "China's sorrow" the Yellow River is changing its course. Eighty of the counties of this one province are flooded. The Methodist Mission in Tientsin as it is mostly made land is in the worst condition, as the land has sunk carrying the fine new buildings with it. Techow station stands in a lake 25 miles in diameter, 12 feet deep with water; 3 to 5 feet in the houses. Compound walls down; women with children in Peking.

First it was the country to the south, especially the country fields of Peking and Paotinfu, which suffered very much indeed. Literally hundreds of villages were melted away by the waters. And next came the greater extension of the water and we heard that Techou was flooded, and then that the foreign ladies and children were coming away. So we have most of them here in Peking now. It is hopeful that the water is receding a little now. It was as deep as four feet in those new foreign houses. It has been so hard for the people when they were just getting so nicely settled, and had so many plans for their houses. But they are very plucky about it and keep up their hopes, yet probably most of them will be here through the winter. Some are starting in the Language School, and Sr. Metcalf plans to help in relief work in Tientsin where there will be so much more to do.

Relief work in Tientsin means preparing camps for thousands of Chinese who are left without a place to stay, getting clothes ready for them and furnishing food. Quite a contract, isn't it? The Chinese are entering into it pretty well, and are contributing a great deal. They have large committees formed and these are being formed in Peking also, as they will need help from other sources. Foreigners are helping taking charge of the various departments of work now. Chinese officials are putting up a great many small houses for a sort of concentration camp, to be used for the winter. After that they may send colonies into Mongolia or Manchuria, to take up life there. It may be four or five years before the water is gone sufficiently to allow the cultivation of all this land. People know of only one flood in the past as bad as this, and that time it was ten years before the water was gone. So many people's lives will have to be made over in new place.

As to the source, it seems to be a combination, and no one knows definitely about it. There were the heavy rains and the result of them was that many rivers overflowed their banks and burst through dykes. Many say that the later flood came from the Yellow River, which seems to have broken over its banks at some places. If that is true it makes it very serious. Yet we must wait to know the sources better, since we live in China, where information is not always accurate and prompt. It is almost pitiful.

THE RECENT "DRIVE" FOR MEMBERS AT SIERRA MADRE.

The little Congregational Community Church of Sierra Madre was in danger of forgetting its mission and confusing its work.

Its new minister, Rev. C. C. Wilson, had had experience in civic, community, and lecture work, and has especial fitness and enthusiasm for it. The church under his leadership took a new departure and determined to try by individual effort to rouse not only its own conscience, but that of the community

A large committee, divided into neighborhood squads, visited the town generally and the energetic young pastor spent most of his time for three weeks brooding the "drive." Result, seventy-two new members, an addition of 55 per cent to the little church, came in to covenant with it January 6th when one of the most beautiful and impressive services ever witnessed in the church was conducted by Mr. Wilson. Forty-two brought old church letters; thirty came on confession of faith. Excitement?

Certainly—that of healthful activity and aroused conscience; the excitement that circulates the spiritual blood, but no feverish turmoil with an inevitable reaction.

The church is facing the future greatly heartened and encouraged, hoping what has been achieved during the past weeks is only a beginning, and that it may be with its enlarged membership a greater force for good in the community.

(MRS.) DANIEL TAYLOR,
Church Clerk.

MRS. MYRON T. GILMORE.

In the recent death of Mrs. Myron T. Gilmore of San Diego, Congregationalism has lost a devoted representative. Coming to California in 1883, and for a time casting in her lot with the Presbyterians, Mrs. Gilmore was of great assistance to Dr. James H. Harwood in his work of founding the First Congregational Church of San Diego in 1886. A charter member of that church she was loyal to its highest interests as long as she lived. The pastors with whom she actively co-operated before illness and partial blindness, shut her away from public service, profoundly appreciated her lofty ideals and her rare efficiency. A typical New Englander of the "old school," she was both conservative and progressive, and therefore a true Congregationalist. She was identified with many groups organized for public welfare, but the affairs of the church were her first concern. She recognized the pre-eminent claims of Missions, she guarded the family altar and the sacredness of the Sabbath, and urged the importance of our denominational papers, maintaining that only by adequate support could they remain worthy of the traditions of a noble denomination. Her whole life was highly dedicated to truth and duty. Death came after a long illness from arterio sclerosis, complicated at the end by paralysis and pneumonia.

Mrs. Gilmore is survived by her husband, Deacon Myron T. Gilmore, her foster-doughter, Miss Alice M. Parker, formerly of the faculty of Pomona College, and a sister, Mrs. Martha P. Todd of Bangor, Maine.

At the impressive funeral service held in the home, a noble keynote was struck in Handel's Largo, which Mrs. Gilmore has deeply loved. This was played by the pastor's wife, Mrs. W. B. Thorp. Mrs. W. H. Porterfield sang two favorite hymns, "When I Awake." and "My Jesus as Thou Wilt." The spoken tributes by the pastor, Rev. Mr. Thorp, and Rev. E. E. P. Abbott, bore testimony to a life of rare aspiration and power. At the private service of interment, the relatives and friends, in accordance with a family custom, sang together, "Blest Be the Tie That Binds."

SAN MATEO CONGREGATIONAL CHURCH.

Dean Norton of Pomona College preached last Sunday morning to a well filled house. Dr. Norton is a member of a deputation appointed by the National Council to visit the mission schools of Utah While here he was the guest of Dr. and Mrs. E. A. Benner, the latter being his daughter.

Sunday evening was observed as "Christian Endeavor night." Short addresses were made by Mrs. C. E. Goodwin, Superintendent of the Intermediate Society; James E. Norton, formerly of Richmond, and Edson Hale of Martinez.

THE HERALD CHURCH AND SUNDAY SCHOOL.

The little church and Sunday school at Herald, near Sacramento, is holding its own and doing good work even though leaders have moved away. They recently presented Mrs. Nellie Shoemaker with substantial tokens of their appreciation of her work.

CONSIDERATION NEXT MONDAY OF CHURCH WORK AND PREACHING METHODS AFTER THE WAR.

The Rev. Dr. Frank W. Merrick of Danvers, Massachusetts, will speak at the meeting of the ministers in San Francisco next Monday with reference to the work of the Church after the war. A discussion will follow his presentation of this important matter. Dr. Merrick was present at the meeting last Monday, and spoke in a winning way concerning the war time work of the Y. M. C. A.

NORTHWEST WASHINGTON NOTES.

Bellingham. W. R. Marshall, pastor...The church has eleven men in the service and is preparing for the dedication of a service flag at an early date. Plans are on foot for a "Men's Win One Campaign." The current expense and benevolence budget is pledged in advance. Christmas was observed with a missionary program. There was a large crowd and offering of $40 for missions. The attendance at Sunday-school and public worship is growing. There is new courage and the outlook is bright.

Monroe, R. C. Waddell, pastor. Removals have made the work here very trying, even to an energetic pastor. The work among the boys is very promising. Boy scouts and boy pioneers have flourishing organizations. The pastor is the scoutmaster and any man who does with boys what Brother Waddell is doing is worthy of hearty support. The pastor goes to Pinehurst for the Sunday evening service. Pinehurst is the newest Congregational church in the Northwestern Association.

Arlington, Carl J. Swain, pastor. The pastor cares for this important church; also for the work at Bryant, and adds to his labors the oversight of a neighborhood Sunday-school at Burn. There will be no special services here this year. After last year's experience the pastor is persuaded that patient "plugging" is best The offerings at the Christmas entertainments for the Armenian Relief were very good.

Coupeville, R. M. Pratt, pastor. The church refused to let its pastor go in September and the fourth year of service has commenced very pleasantly. Recently the parsonage was showered. The occasion was the birthday of the pastor and wife. A guest asked if the couple were married on the same date. The boy scouts of this church are alive to the call for National Service. The pastor is scoutmaster. In the second Liberty Loan campaign the boys obtained nearly half of the total as shown by the bank records. On the first Sunday of the year a service flag was dedicated, with fourteen stars, which represent the men who have gone into the service from our families. The ladies have placed new linoleum on the parsonage floor, have built new porches and re-decorated two of the rooms. The property is in good repair and is free of debt. Removals have rendered the financial problem acute but an every member canvass is being pushed by an energetic finance committee. Fort Casey is less than four miles away and there is a responsibility resting upon pastor and people which they gladly share.

Everett, Elbert E. Flint, pastor. The church is growing in influence in the city. Rabbi Samuel Koch of Seattle spoke from the pulpit recently on "The Fall of Jerusalem." As a matter of war economy this church and the First United Presbyterian have united for Sunday evening services. Mr. Flint preaches in the U. P. Church one Sunday evening and the Rev. Mr. Edgar preaches in the Congregational church on the following Sunday. The Young People's Societies also combine their meetings. This is a creditable plan and worthy of trial by other churches.

A Request.

Pastors of churches in the Northwestern Association

are requested to send to the correspondent, Rev. R. M. Pratt, Coupeville, Wash., notes of the things of general interest as they happen from time to time. Regular reports will stimulate our fellowship.

INLAND EMPIRE NOTES.

I am at my desk again after nearly two months' absence. My trip to California and stay at San Francisco and other places around the bay was enjoyed immensely. The work has so piled up and demands are so numerous that I can hardly sustained my poise. I was glad to go down to the southland, and also glad to come back to the northland. Pressure of duties makes it impossilbe for me at this time, to express adequately, my appreciation of the good things which I enjoyed, and the kindnesses I received, but I am profoundly thankful for all.

Last Monday at the meeting of the Research Club of this city (Spokane), Dr. F. P. Noble, the scholarly editor of the Spokesman-Review, read a paper on his father, Rev. F. A. Noble, D.D., as "Man, Preacher, Author and Pastor." It was a rare treat indeed, to listen to a brilliant son, presenting his estimate, frankly, moderately, reverently and appreciatingly, of his great and good father. The select company was greatly moved, and it is hoped that it will be published.

Rev. T. H. Harper, D.D., is in the city for a few days after spending some weeks at Camp Lewis. He came to see his son graduating at the Lewis and Clark High School, and expects to go East from here, and to be in France as soon as possible.

Rev. H. A. Luckenbach, our general joint missionary, is spending this week and a part of the next week, in the extensive Okanogan field, preparing the way for Rev. J. W. Skerry, to take up the work as successor of Rev. Clayton Judy, who has begun his pastorate at Natchez. The good work done by Brother Skerry at Trent and Pasadena, as well as Bonner's Ferry before that, indicates that he will be a worthy successor of the former bishop of Okanogan.

The annual meeting of the various churches in and out of the city have been held, viz., Plymouth, Pilgrim, Lincoln Heights, Hillyard and Vera, and some others. The reports in all indicated that the last year had been a reasonably prosperous one, and that the churches are in good working condition and promising better things to come.

Rev. A. A. Doyle presented his resignation as pastor of the Hillyard church at the annual meeting, which was accepted. Mr. Doyle has already entered upon some sort of fraternal organization work. The church will not seek a pastor at once but will depend on supplies.

The annual meeting of the Deer Park Church, Rev. Wm. Worthington, pastor, was one of unique interest. There were 125 in attendance, and the dinner was arranged and managed by the men of the church, with young men and boys acting as waiters, and young people of Bible class managing the kitchen end. Reports from the various organizations showed a healthy growth. The deaconesses reported spiritual growth and increased devotion to the interests of the kingdom. The trustees reported the finances in encouraging condition, with all due obligations paid and a small balance on hand. Additions during the year, twenty-three; net gain of eleven. The budget was raised by the every-member canvass.

The annual meeting of the Elmira Church, Rev. J. N. Lewis, pastor, was held last week, and the best and largest attended in its history, filling the new banquet room of the Fraternal hall. All reports showed that substantial progress had been made during the year; attendance on services has been noticeably increased; thirty new members have been added, the Sunday-school has grown, and financial resources enlarged. All bills, including apportionment, had been paid. The pastor's salary was increased $100, making $200 during the year. Movement's are on foot to add another room to the church to meet the increasing demands. They are looking for bigger things the coming year.

Rev. Dr. Burdick, of Pilgrim Church, is at Chewealah this week, assisting the pastor, Rev. J. L. Ellis, in evengelistic meetings.

Next Sunday night at Pilgrim Church will begin a series of union evangelistic meeting to be conducted by the various pastors. The churches uniting with Pilgrim are Presbyterian, United Presbyterian, United Brethren, Methodist Episcopal and Baptist. The meetings will be held one week in each church, all of which are within the one-mile circle. It is a demonstration of genuine church unity. May it spread. J. EDWARDS.

Spokane, Wash., Jan. 25, 1918.

ARTICLES PROVIDING FOR THE FEDERATION OF EDGEWATER CONGREGATIONAL AND CENTRAL PRESBYTERIAN CHURCHES OF SEATTLE.

Prnciples to Guide in the Co-operative Relations of the Central Presbyterian and Edgewater Congregational Churches.

1. We recognize the Lord Jesus Christ as the Head of the Church.
2. We honor the independence, individuality and autonomy of each Church concerned.
3. Each Church may retain its identity and denominational fellowship.
4. The purpose of this federation is to accomplish results:
   (a) By mobilizing our Christian forces;
   (b) By guarding against waste;
   (c) By simplifying the machinery of co-operation to the lowest possible terms;
   (d) By encouraging mutual consent in all our policies and methods.
5. The members of this committee desire to be on our guard against the things in our own lives which injure co-operation and which make impossible real Christian unity.
6. We desire that all proceedings shall be free from selfish ambition, sectarian competition, distrust, lack of frankness, jealousy and every hindrance to worthy Christian discipleship.

Recommendations.

Executive Council.

For the year 1918 the present Joint Committee of the Central Presbyterian and Edgewater Congregational Churches shall be known as the Executive Council to have in charge further co-operative proceedings.

Benevolences.

The Benevolent Budget of each Church shall remain intact for 1918.

Church Expenditures.

1. The Local Budget of expenses, including pastor's salary and other expenses of maintenance, shall be formulated by the Executive Council and be referred to a joint meeting of both Churches in January for action.
2. All moneys pledged for the 1918 Budgets of each Church shall apply on the 1918 Budgets of the united Churches.

Articles of Agreement of the Whitman Memorial Federated Church of Seattle.

1. Realizing the importance of more efficient Church work in this section of our city, and desiring to unite our Christian forces into one common fellowship of worship and service, we, the members of the CENTRAL PRESBYTERIAN and EDGEWATER CONGREGATIONAL CHURCHES of Seattle do hereby agree to federate and work together for the common good, inviting those of other communions to unite with us on a basis of equality; and we hereby reconsecrate ourselves to a life of faith in Jesus Christ and of devotion to His Kingdom.
2. This Federation does not involve any dissolution or breaking of denominational ties. Each Church will retain its denominational fellowship and missionary enterprises. Organizations within the federated body shall be maintained to care for and receive members to act as cus-

todians of the property, to administer its finances and benevolences, and to act as channels of communication with the denominational interests at large.

4. Any one may join this organization by becoming a member of either of the Churches under the rules and regulations governing it; members may be received at any regular service.

5. (a) Until such time as conditions develop further needs, the administration of these united Churches shall be constituted by an Executive Council elected at the annual meeting, consisting of nine (9) members, including the pastor ex officio, four (4) of whom shall be elected from each church.

(b) The Executive Council shall elect from their own members, a chairman, a clerk, and a treasurer. Five members shall constitute a quorum for the transaction of business.

6. (a) The regular business meetings of this organization shall be held on the first Thursday evening of March, June, September, and December. A special business meeting may be called by the Executive Council for any Thursday evening. All business meetings shall be announced at both services of the preceding Sunday.

(b) The annual meeting shall be held the second (2nd) Thursday in January.

7. The Pastor shall be elected by the united congregation at a meeting announced from the pulpit at least one Sunday previous to the said meeting, by a three-fourths (¾) vote of all members of the Churches who are present and who vote.

8. Either Church in this federation may withdraw from this compact by giving six (6) months' written notice to the clerk of the united Churches.

9. Amendments: This agreement may be altered or amended by a two-thirds (⅔) vote of those present and voting at any regular business meeting of the united Churches; notice having been given in writing, of such proposed alterations or amendments at any previous meeting and as provided in Article 6.

Methods of Procedure.

Spiritual Progress.

1. Matters pertaining to the spiritual progress of the Federated Churches shall be under the leadership of the Pastor, and the officers of each Church in the Federation who are chosen for that work.

Membership Lists.

2. A complete list of the membership in each Church in the Federation shall be furnished to the Pastor and the Clerk of the Federated Churches.

Sacraments.

3. (a) The sacrament of the Lord's Supper shall ordinarily be observed on the first Sunday of January and of each alternate months thereafter. The Sacrament may also be observed at any other service of the Church.

(b) Baptism may be administered at any service of the Church in keeping with the usage of each Church in the Federation.

Officers.

4. The Clerk and Treasurer of the Executive Council shall be the Clerk and Treasurer of the Federated Churches.

Voting.

5. The enrolled membership of each Church represented in the Federated Churches shall constitute the voting body.

Pastoral Relations.

6. The Pastor shall be chosen for indeterminate service. The pastoral relationship may be terminated on the giving of a 30 days' notice by either party.

Property Interests.

7. The property of each organization in the Federated Churches shall be administered in trust by the officers of each Church elected for that purpose.

On request of such officers or when requested by the Federated Churches the Executive Council shall be willing to assist these officers.

Expenditures.

8. The budget of expenses of the Federated Churches shall include a Fellowship Fund from which may be met expenses incident to the care of the property interests of each Church in the Federation and other calls for the progress of Christ's Kingdom, as may be determined by the Executive Council.

Place of Worship.

9. The properties of the Federated Churches shall be used for worship and work.

The Church building located at Ashworth Avenue and North 42nd Street shall be used for regular Sunday, midweek and other services.

The Church building located at 3630 Whitman Avenue shall be used for religious, community, social, athletic, and other services.

The parsonage located at 3624 Whitman Avenue shall be for the use of the Pastor.

WM. P. ALLEN,
A. J. CARR,
A. P. JOHNSON,
WM. E. SANDER,
REV. CHAS. H. CURTIS,
Committee.

The Home.

"NEVER MIND."

"Sometimes, when nothing goes just right,
And worry reigns supreme,
When heartache fills the eyes with mist,
And all things useless seem,
There's just one thing can drive away
The tears that scald and blind—
Some one to slip a strong arm round
And whisper 'Never mind.'

"No one has ever told just why
These words such comfort bring
Nor why that whisper makes our cares
Depart on hurried wing,
Yet troubles say a quick 'Good-day!'
We leave them far behind
When some one slips an arm around
And whispers, 'Never mind.'

"But love must prompt that soft caress—
The love must aye be true,
Or at that tender clinging touch
No heartsease comes to you.
And if the arm be moved by love,
Sweet comfort you will find,
When some one slips an arm around,
And whispers, 'Never mind.'"

"TO BE PERFECTLY FRANK WITH YOU."

"Sometime when I know you well enough," said one girl to another, with a winning smile, "I'm going to tell you something about that frock you have on."

"You never will know me well enough, my dear," was the quiet answer, accompanied by a corresponding smile that removed from the words all possible sting. "When anyone begins a conversation in that manner I know something disagreeable is promised. And since I've got to wear this frock for some time longer, I don't want to like it less than I do.' "

Girl No. 1 meant kindly. The frock was not becoming, therefore she wished the wearer, a new but already dear friend, to know it, in order that the offending garment might be laid aside. Girl No. 2, however, was wise in refusing to hear the implied criticism since the frock must still be worn.

This little incident naturally gives rise to the question, When, where and how should one be "perfectly frank" in regard to such matters And why has the opening, "To be perfectly frank with you—"come to promise something unpleasant almost as certainly as "To tell you the truth —" or "My dear, I speak for your own good"?

There are times when entire frankness alone can meet the demands of a situation; when, even at the risk of seeming disagreeable, the honest friend must make a virtue of verbal detail. But such times do not come often, and the habit of being "perfectly frank" in the dealing out of unsolicited and irritating facts is one greatly to be deprecated.

All questions of popularity aside, it is not a kindly or courteous thing to go about the world making others sadder; for the trouble or trifle which, since it can't be cured,

must be endured with all the courage and serenity possible, seldom is lightened by the overfree use of exceedingly "plain" speech. The girl who remarks, "I don't like to tell you, dear, but your complexion is not at its best today," or "It may not seem kind to say it, but I do wonder why you will wear pink!" may be sure that in so remarking she lessens the day's sunshine for the object of her possibly well meant but surely ill-considered audible thought.

If an unpleasant or discouraging or rebuking word is absolutely necessary, say it, by all means, and get the difficulty over. But don't as you fain would build up rather than destroy, as you fain would rank yourself with the helpful rather than the depressing forces of life, don't indulge in the "To be perfectly frank with you—" excuse for unnecessarily uttering unpleasant things—Ethel Colson, in The Continent.

GRANDMOTHER'S ROSES.

Belle Converse, you'll never do it."

"Won't I? Just wait and see! O, I know all your objections beforehand, 'I can not afford it,' 'It's too extravagant.,' 'A waste of money.' But while the rest of you may get what you please, good sensible presents, and I'll not say you nay, my present to grandmother is to be roses —great, creamy beauties—which shall fill the room with fragrance and her heart with delight at the same time."

"But, Belle, they are so expensive! You need so many things for yourself, and they will last so short a time; it does seem that a more substantial present—something that would be a benefit to her all winter—would be far more sensible, and I am sure grandmother would say so if you asked her."

"Well, I shall not give her the opportunity; when you are a grandmother I will consult you before making you a present, and be very certain that your prudence is satisfied; but this is entirely my own venture, and if it is a failure, no one will suffer but myself."

"I am not so sure of that; you might use the money to better advantage, and—"

"Now, Grace, I know that I have no money to waste, and all the sensible things you would say, but I shall not listen. I am tired of having to have every pleasure smack of copper. I have witnessed for years grandma's birthdays simply bringing presents of plain, comfortable clothing that she must have had, even if there was no birthday to be taken into account, and though it may be unwise, I have decided to give her just a sweet, lovely present, as I might give to a dear teacher or friend, whose necessities I did not need to consider. If she is vexed I shall be sorry, perhaps that I did not buy stockings instead, but I am going to take the risk.' '

"I do not think she will be pleased; but you always take things so queerly there is no use of saying anything more when you once make up your mind."

"Not a bit, cousin mine, so we will agree to disagree over this little of extravagance, and I have no doubt your own present will be far more acceptable; but O Gracie, dear, I am so tired of having to count our pennies so closely when we wish to please our friends. This having to make one dollar do the work of a half-dozen is making me old before my time!"

"You look it," said Grace, laughingly.

In the home of her daughter, Grandmother Girwood sat quietly knitting at a dark-brown sock, thinking thankfully of the many blessings that were still hers, though her own home had gone into the hands of strangers, and she had for many years been at the lreside of another. She knew the girls, as she delighted to call them, would be in soon with some little gift for the day.

They came in presently—Belle, Kate, Grace, Mollie, and Dorothy, called Dot by grace of love—and laid their offerings in her arms. They were useful, sensible gifts, made thrice welcome because she knew they were prompted by the love in their hearts, and tears filled her eyes, but they were those of joy.

Half-timidly Belle handed her the long box from the florist, hardly knowing what reception it might receive; but their astonishment can hardly be imagined when Mrs. Girwood burst into tears, half-frightening them.

"For me, Belle! for myself—the roses! O my dear, I have longed for pretty things all my life, but there has never been enough of anything to go around and leave anything for luxuries. Belle, they are the first, the very first flowers I ever had bought for me. I—" and she struggled with her sobs—"I thought the day Aunt Annie was buried, if she could only see the beautiful flowers they placed on her casket! Never mind, if I do not have them then, I am so glad to get these now," and she kissed the soft, creamy petals, and then held them at arm's length, and brought them slowly back, inhaling their perfume, the tears rolling down her cheeks, and the smiles chasing them swiftly. May the roses of life garland all your path, dear. O, I am so glad you thought of it!"

"So am I, grandmother, and though these will fade, we wil try to get you some more."

"They will never fade from my heart," she replied. Then turning to the others, she said, tenderly, "Your gifts were lovely; they will make me comfortable in days to come; but these—these roses—they have made me so happy!"

And Grace turning to Belle, with a tearful smile, said: "You were keener of sight than we; something must have told you how true are the poet's words, 'A rose to the living is better than sumptuous wreaths to the dead.' "—Victor Gage Kimbert, in the Northern Christian Advocate.

THE FIRST PARTY.

Miss Anabel McCarthy
Was invited to a party:
"Your company from six to ten," the invitation said.
And the maiden was delighted
To think she was invited
To sit up till the hour when the big folks went to bed.

The crazy little midget
Ran and told the news to Bridget,
Who clapped her hands and danced a jig to Anabel's delight,
And said, with accents hearty,
"'Twill be the swatest party,
If you're there yoursilf, me darlint, an' I wish it were tonight."

The great amount of frilling
Was positively killing,
And oh, the little booties and the lovely sash so wide,
And the gloves so very cunning,
She was altogether stunning,
And the whole McCarthy family regarded her with pride.

They gave minute directions,
With copious interjections,
"Sit up straight," and "Don't do this or that; ' would be absurd";
But what with their caressing,
And the agony of dressing,
Miss Anabel McCarthy did not hear a single word.

There was music, there was dancing,
The sight was most entrancing,
As if fairyland and flora-land were holding jubilee;
There was laughing, there was pouting,
There was singing, there was shouting,
And young and old together made a carnival of glee.

Miss Anabel McCarthy
Was the youngest of the party,
And every one declared that she was beautifully dressed;
Like a doll she sat demurely

On the sofa thinking surely
It would never do for her to run and frolic with the rest.

The noise kept growing louder
The naughty boys would crowd her.
"I think you're very rude, indeed," the little maiden said.
And then, without a warning,
Her home instructions scorning,
She screamed, "I want my supper, and I want to go to bed."

Now big folks, who are older,
Do not laugh at her nor scold her;
For if the simple truth were told you've often felt inclined
To leave a ball or party,
As did Anabel McCarthy;
But you hadn't half her courage and you couldn't speak your mind.

For The Children.

THE KNIGHT OF THE SNOWY FLEECE.

Howard closed his book, saying: "What splendid fellows the Knights of the Golden Fleece were! I suppose even the boys were brave when they might sometimes become knights. There's no such chance nowadays.

"But a boy can be brave now, and a knight, too, if he will," his mother said, adding with a smile: "If it keeps on snowing, you'll have a chance to be a Knight of the Snowy Fleece, and that takes considerable courage."

Howard knew that, for he had not found it easy to get up early and shovel out paths. There was plenty of it to do next morning, for the snow was deep on all the walks. As he slowly flung it from the front steps, Charley Wade came out of the house across the street with his shovel and called grumblingly: "This is only the beginning of our all-winter job! I wish it would fall in the road."

"But the road would have to be cleared, you know," Howard laughed. "Doesn't it look pretty in the sun, so white and fleecy?'

He suddenly remembered what his mother had said, and an idea popped into his head. He plunged across the street through the snow. "Say, Charley, lets be knights—Knights of the Snowy Fleece! We can go out on knight-errantry, helping folks; there's plenty of it. It takes old Mr. Blake half a day to clear his walks when the snow is like this, and sometimes it makes him sick. We can—"

"So we can, easy!" Charley interrupted, eagerly. "Knights of the Snowy Fleece? How Splendid! Come on!"

They joined forces, talking happily, and soon the walks at both places were clear. It took only ten minutes for each to consult his mother, and then, with shovels on their shoulders, they marched away.

Round the corner Joe Williams was pottering at his walk, "Knights! Hurrah, but that's fine!" he cried, when they had explained. "And we'll have to be it all winter. There's Stacy Arnold just getting out of work; let's tell him."

So two more knights immediately joined the Order of the Snowy Fleece. They made short work of Joe's walk, and then the four fared forth in search of adventure and renown.

They halted at Mr. Blake's and attacked the fluffy enemy so vigorously that he soon retreated, beaten. They hardly listened to the thanks of the old people, but shouting, "We're going to do it all winter!" hastened on their conquering way.

Widow Brown's little girl was trying to sweep a path to the well; the knights set to, and again achieved a victory, answering the widow's thanks with the assurance that they would look after her walks every time it snowed. They pressed on and halted uncertainly in front of a house set back from the street with a very exclusive air.

"They haven't anybody to help them," Stacy said, "and haven't much money to hire with."

"And Miss Lizzie's poorly and Miss Katherine has to do everything; my mother said so," Joe added.

"They don't like boys very well, but I guess that's because they haven't any at their house and don't know much about them," said Howard. "Let's clear the walk in front of the house, and we can ask them to let us do the rest."

Miss Katherine opened the door when they knocked, and surveyed with surprise the four knights who stood in line bearing their arms proudly.

"The snow is so deep this morning that we came to clear your walks for you. We're Knights of the SnowyFleece, ma'am, said Howard, bravely.

"Accept my grateful thanks, kind sirs, for coming to the rescue of damsels in distress. We are surrounded by the enemy, and there is so much of him this morning that I had not dared to venture forth." Miss Katherine gravely curtsied in stately style while she made this speech.

"O Miss Katherine, have you read about the knights?" Howard cried, delightedly.

"Indeed I have, and admired them very much," she replied. "But I think I like these new-fashioned knights just as well! What a pretty name you have! 'Knights of the Snowy Fleece!' That makes snow-shoveling fun. I've a great mind to help you on the back walls."

"O, no! Let us do it, please, and all winter, too," said Joe.

"Many thanks! It's a pleasure to be rescued by brave knights any time," she laughed.

"You see, it was just because we didn't know her," Stacy said, as they fell briskly to work.

They assented, and marching on, charged upon the snow piled on the walks of a neighbor who had a long way to go to his work, and whose family of children were too small to chore.

It wasn't long till all the boys in the neighborhood were Knights of the Snowy Fleece, with a "griup" and a "password."

One evening, to their surprise, they all were invited to Miss Katherine's, where they popped corn and pulled taffy. When they went away Miss Lizzie, who painted, presented each one with a snowy badge on which was a knight in full armor, with the colors of his "lady fair" on his arm

IN AN AUTOMOBILE.

When Lynn's mother saw him come racing down the street and fling himself through the gate and up the front steps, she knew that something had happened.

"Mother! Mother!" he shouted. "I am going to have a ride in it this afternoon."

She did not need to be told what "it" was. There was only one automobile in the whole town, and Lynn's dearest wish for two months had been to "try how it felt to be in it."

"Now I am going to know. Mr. Duncan has invited me."

"Why did he invite you?' asked his mother.

"Oh, just because he did. Maybe he knew how much I'd like to go, and he remembered when he was a boy and wished something very hard."

"Does he know where you live?"

"Yes. He asked me. He is coming for me at three o'clock. Won't it be fine for the automobile to be standing right outside our gate?"

Soon after dinner Lynn was impatient to get dressed

and be ready. By two oclock he had his best clothes on, and then, you see, he had to be very careful not to "get mussed and be unready" by three. So he sat down on his handkerchief on the curbstone to wait. By and by Harry Deems came along and talked to him.

"Where are you going?" asked Harry.

"I am going with Mr. Duncan in his automobile,' said Lynn, trying to speak as if he did it often.

"H'm!" cried Harry. "Aren't you glad?"

Lynn nodded.

"I wonder," Harry went on, "if Mr. Duncan's dog is all right. I found him way off by the pond the other night all wet and cold and his foot was hurt. I put him under my coat to try to keep him warm, but he shivered the whole way home."

Harry still talked, but Lynn did not hear a word that he said. He understood now why Mr. Duncan had invited him.

"But he did invite me. I didn't try to get him to: he just did. It wasn't my fault. I couldn't help it. He said something about his dog. But I didn't understand it."

He wished that Harry would go on away. He mustn't be sitting there when Mr. Duncan came.

Suddenly a voice spoke out plainly from somewhere deep down under Lynn's Sunday jacket. It was a very scornful voice.

"Of course you couldn't help it when you didn't understand; but now you do, and you can just as well as not. If you pretend to be another boy from yourself, that is cheating. If you take Harry's ride that is stealing."

Lynn jumped up from the curbstone and took Harry by the arm.

"Go right home," he shouted to him, "and get dressed! Hurry! There'll be plenty of time of you hurry. It was you that Mr. Duncan wanted to take in his automobile. He made a mistake between us. That's all. When I grow up I am going to have sense enough to tell boys apart."

When Harry got the idea, he held back a little. But Lynn was determined.

"It's yours. It was meant for you. I am not going to take it from you. You wouldn't. You know you wouldn't. Would you?"

This was why, when the big cream-colored automobile stopped at Lynn's gate, Mr. Duncan found two boys standing on the curb.

Lynn explained.

"I mixed you up, did I?" said Mr. Duncan, screwing his eyes into twinkling slits as he looked from one boy to the other. "You are not just alike, after all. I suppose your mothers can tell you easily. Well, get in. The machine is big enough for you both."

"So I didn5t lose a thing by it," Lynn told his mother afterward.

"But you gained something," she said.

"Yes," agreed Lynn.—Sally Campbell, in Sunday School Times.

There is still plenty of room at the top, but the top is higher up than it used to be.

The woman who marries for money sells herself for more than she is worth.

It is as much the will of God that we should be cheerful as that we should be honest.

You cannot keep a good man in a bad business.

One of the fool killer's pets is the man who expects to get to heaven on his wife's Church membership.

There is something wrong with the man no dog ever wants to follow.

The man who aims at nothing generally hits it.

MILLS COLLEGE

The Woman's College of the Pacific Coast.

Liberal Arts and Sciences.
Domestic Arts and Science.
Campus of 139 acres.

Aurelia Henry Reinhardt, Ph. D.
President

MILLS COLLEGE, Oakland, California.

Kindergarten Normal School

State Accredited List.

Miss Barnard's Kindergarten Normal School is now in its permanent home at

2748 ASHBY AVE., BERKELEY.

Address:
Miss Grace Everett Barnard,
Berkeley, Cal.

Pomona College

JAMES A. BLAISDELL, President.
EDWIN C. NORTON, Dean.

Pomona College is a co-educational institution located in Southern California among the foothills of the Sierra Madre Mountains in the orange-growing belt thirty-five miles from Los Angeles, with direct steam and electric connection with that city. The College offers the degree of Bachelor of Arts and puts at the service of students a peculiarity inspiring environment, the co-operation of a large faculty and the use of ample facilities.

For literature and information address Professor H. E. Robbins, Claremont, Cal.

PACIFIC SCHOOL OF RELIGION

BERKELEY

Seat of the University of California.

Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled. Expenses low.

Address PRESIDENT, C. S. Nash, D.D.

To Reduce the High Cost of Living

Send for our Wholesale to Consumer's Price List of General family supplies.—SMITHS' CASH STORE, 108 Clay St., San Francisco, California, U. S. A.